Regd. No. L 7678

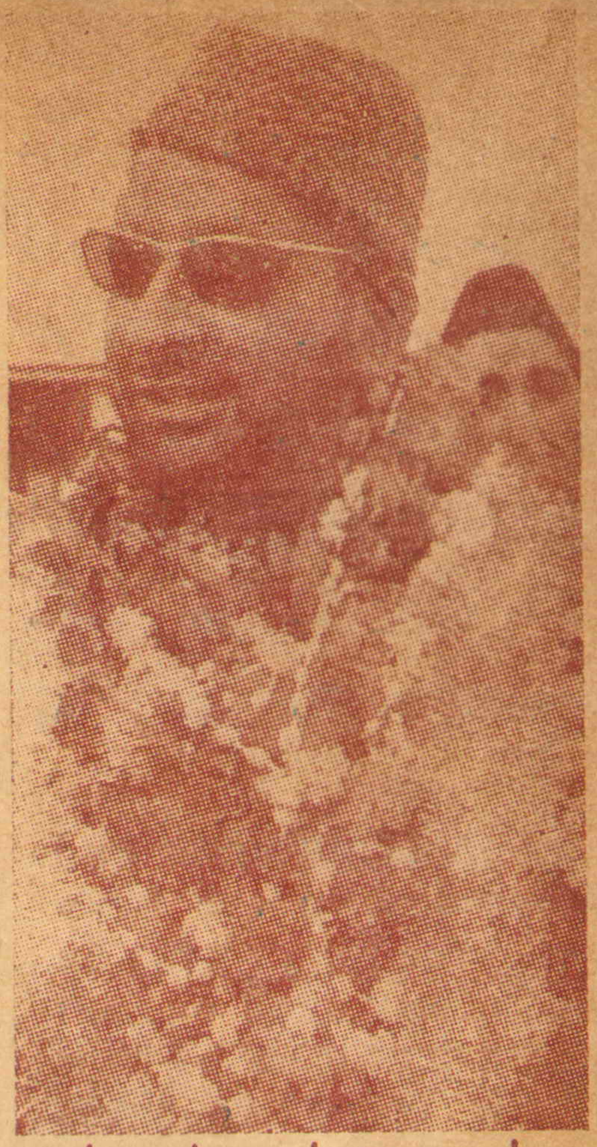
The TAHRIK-I-JADID

Digitized by Khilafat Library Rabwah

Jamadil Oola 1390 A. H.
Wafa 1349 H. S.
July 1970 A. D.

Editor: **NASEEM SAIFI**

Maulvi Mohammad Ismail Munir

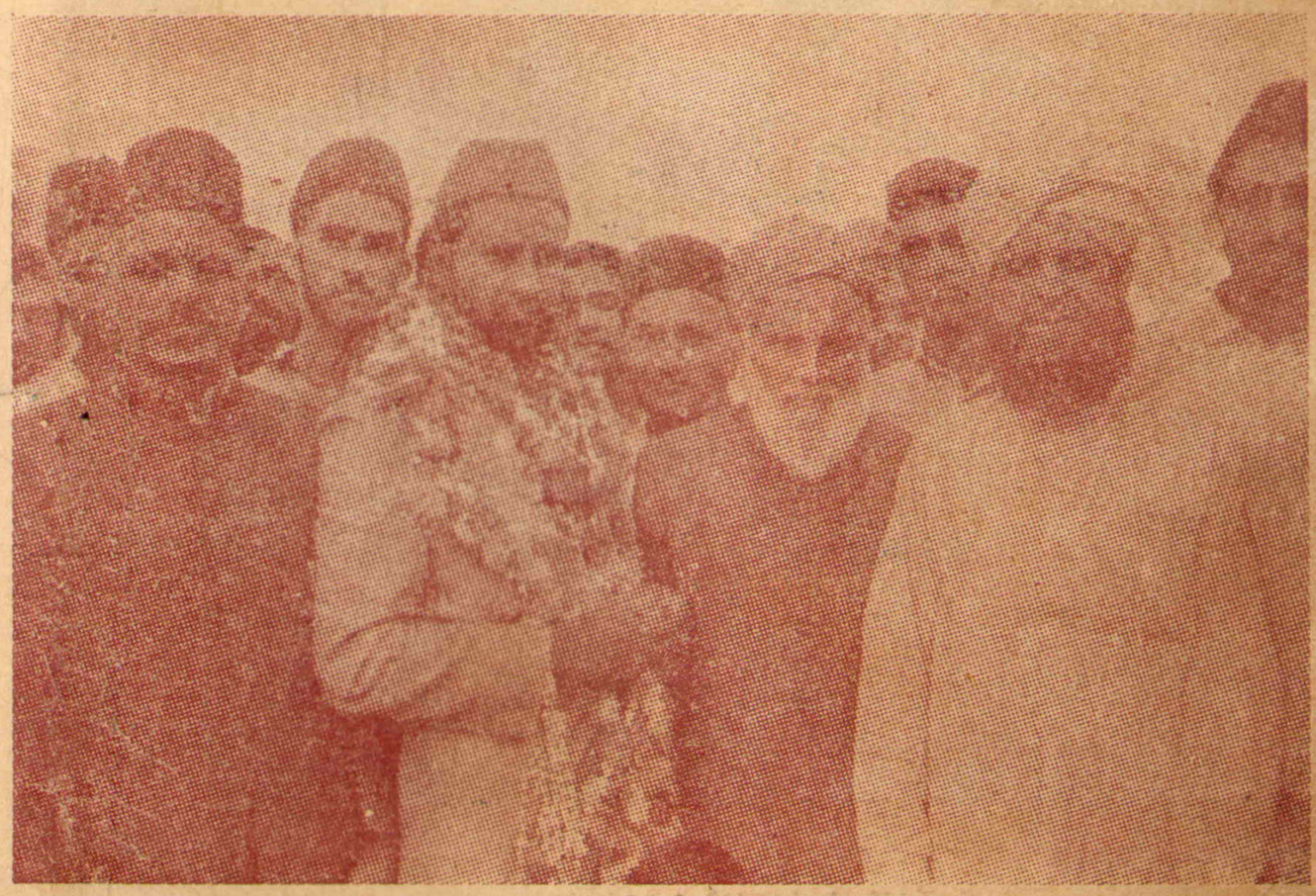


مکرم مولوی محمد اسمعیل صاحب منیر
مبلغ ماریشس

Maulvi Fazl Ilahi Bashir recently left for Guiana (South America). He has already served the cause of Islam in Mauritius and the Middle East for a long time.

مکرم مولوی فضل الٰہی صاحب بشیر جو اس سے قبل ماریشس اور مشرق وسطی میں بطور مبلغ کام کر چکے ہیں۔ گی آنا (جنوبی امریکہ) جانے کے لئے ربوہ سے روانہ ہوئے

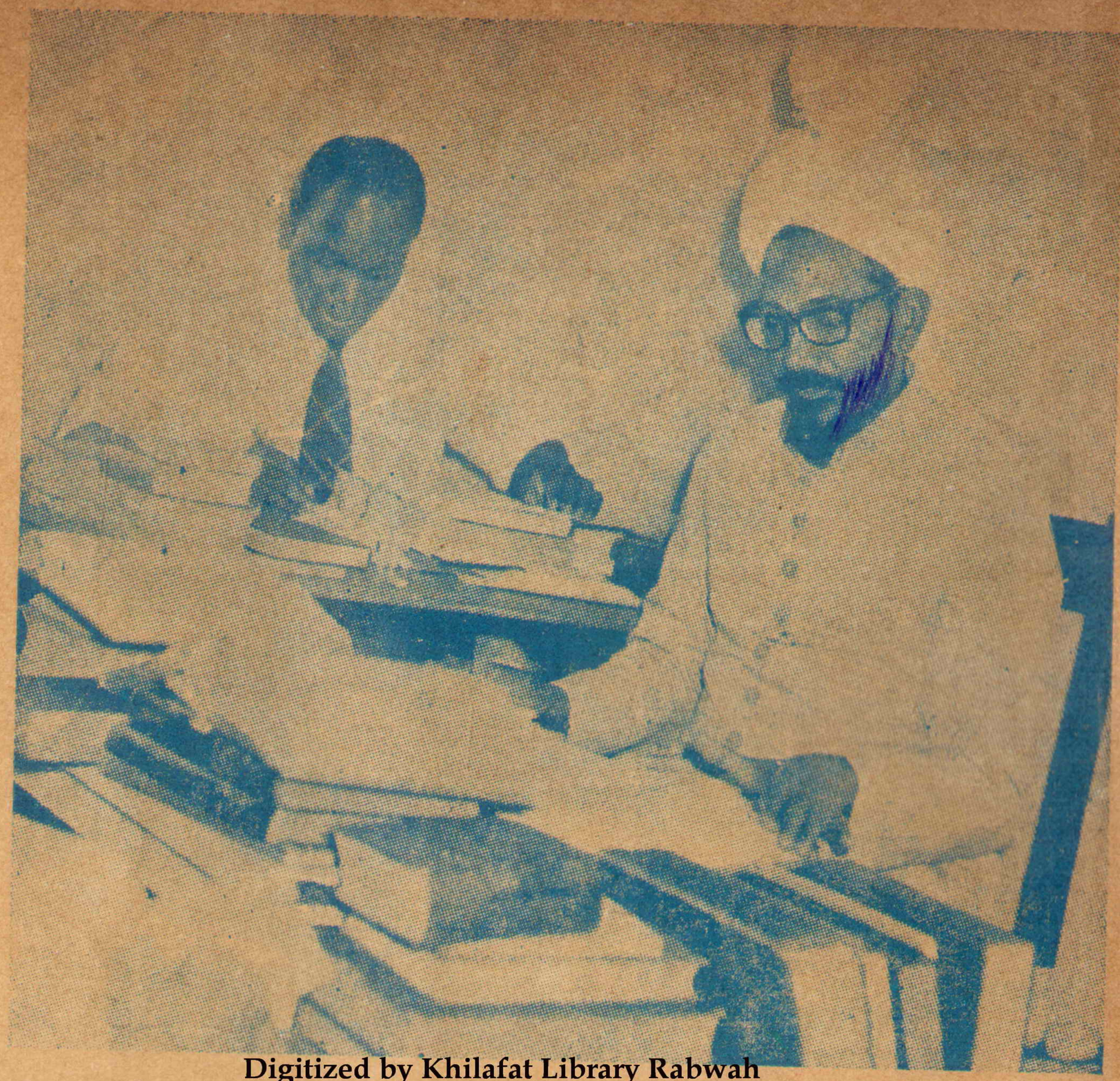
Maulvi Mohammad Ismail Munir is being received at the railway station, Rabwah on his arrival from Mauritius after a successful tenure as Missionary Incharge Mauritius.



مکرم مولوی محمد اسمعیل صاحب منیر ماریشس میں تبلیغ اسلام کا فریضہ سرانجام دینے کے بعد مرکز سلسلہ میں واپس تشریف لائے۔ یہ تصویر ان کی واپسی پر ربوہ کے ریلوے سٹیشن پر لی گئی

مکرم مولوی جلال الدین صاحب قم
اور مکرم زکریا کزیٹو صاحب مشنر
افریقہ کی ایک مقامی زبان لوگنڈی میں
قرآن مجید کا ترجمہ کر رہے ہیں
اللہ تعالیٰ کے فضل سے اب یہ ک
مکمل ہو چکا ہے اور امید ہے ک
یہ ترجمہ عنقریب شائع ہو جائیگ

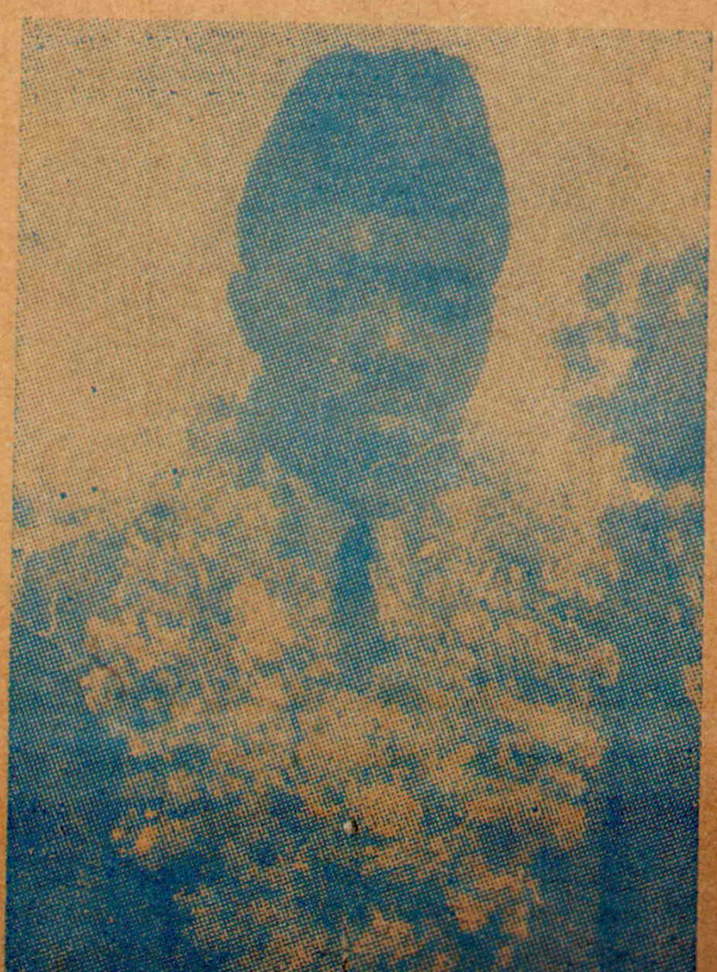
Maulvi Jalalud Din Qamar and
Mr. Zakariyya Kazito are busy
n translating the Holy Quran in
Lugandi, a local language of East
Africa. The translation is now
eady and is going to press
ery soon.



Digitized by Khilafat Library Rabwah

Mr. Abdul Malik bin Adam recently left for
Ghana as a missionary of Islam. He studied
at the Jamia Ahmadiyya for four and half
years and received the degree of "Shahada-
tul-Ajanib". He is being seen off at the
railway station Rabwah.

غانا کے طالبعلم مکرم عبدالمالک صاحب
جامعہ احمدیہ میں ساڑھے چار سال تک تعلیم
حاصل کرنے کے بعد بطور مبلغ اسلام غانا
واپس جانے کے لئے ربوہ سے روانہ ہوئے۔
ریلوے سٹیشن پر بہت سے احباب نے
آپ کو رخصت کیا۔



بسم الله الرحمن الرحيم

THE

TAHRIK-I-JADID

MONTHLY

Digitized by Khilafat Library Rabwah

Vol. VI JULY 1970 No. 7

Hazrat Khalifatul Masih III

Visits West African Ahmadiyya Missions

—III—

After Huzur's meeting with the Head of the State. a representative of the Ghana Broad-casting Corporation came and reque ted for an interview to be broad-cast on the Ghana Radio Service. Equipped with a Tape Recorder he began the interview by asking as to how he should address the Huzur ; should he call him "Your Holiness". Huzur told him to address him as Hazrat Sahib. The Radio representative asked Huzur what his feelings were about the people of Ghana. Huzur replied that they were a nice lot of people and that he saw nothing but smiles and cheerfulness on the faces. He further said, "I have met friends and I have been pondering over the ways and means as to how we could serve the people better than before. These people have great potentialities and were they to get the required means they would certainly go ahead of the European nations. Now the future lies in the hands of West Africa, Africa as a whole and Asia". He was asked about the basic principles and the main activities of the Ahmadiyya Jamaat. Hazrat Khalifatul Masih told him of the West African Missions and he also gave him some details of the activities of the Muslims. As for the basic principles, he said that Islam means to establish a living and direct relationship with God. If this could not be done, this life would not be worth living and if man is to exist just like dogs and cats (without a relationship with God) then death should be preferred to life of that kind. Huzur told the representative that God's dealings with him were of a wonderful nature. If there was a slight indication of grief He would tell him that he should neither worry nor be grieved. The same day he left for Kumasi.

On the 21st of April Huzur visited the Talimul Islam Secondary School Kumasi at 9. 45 A. M. The teachers and the students of the school stood in rows with white robes on and Huzur honoured all of them with a handshake (except the lady teachers). The school is leaded by an African Ahmadi Mr. Abdullah Nasir Boateng M.Sc., Dip. Ed.

Hazrat Khalifatul Masih addressed the students and told them that the real and true knowledge could be obtained from the real and truly perfect Teacher i. e. God the Omniscient. Even the Holy Prophet learnt every thing from God. So also did the great spiritual son of the Holy Prophet (peace and blessing of God be upon him) i. e. the Promised Messiah, peace be on him God taught the Promised Messiah 40,000 root words of Arabic

in one night. He further remarked that every body could according to his capacity learn from God. The students should work hard but they must not rely on hard work. They should put all the trust in God and seek His help. It is hard work with prayer that produces the right results. He advised them to acquire education and serve their country and nation; they should always be constructive and never destructive.

After visiting the school, Huzur performed the opening ceremony of the Ahmadiyya Mission House. On the one mile long route the members of the Jamaat were standing on both the sides of the road and as Hazrat Khalifatul Masih passed by them they raised the slogans; Islam Zinda bad, Ahmadiyyat Zinda bad, Amirul Momineen Zinda bad (the word they used for Zinda bad was Uhin Che). It will be of great interest for our readers to know that while going to the Ahmadiyya Mission House, Huzur passed through the Ahmadiyya Road and the Hakim Road. It is a great appreciation for the work done by the Ahmadiyya Jamaat that the Kumasi Town Committee has named two roads as "Ahmadiyya

(Continued on page 4)

Digitized by Khilafat Library Rabwah

A HUNDRED THOUSAND POUNDS

for

HEALTH CENTRES AND SCHOOLS

When Hazrat Khalifatul Masih III had visited Nigeria, Ghana, Ivory Coast and Liberia and was paying a visit to The Gambia, he was guided by God to take a far reaching decision. The Jamaat should be asked to contribute a hundred thousand pounds for the establishment of more schools and dispensaries for the Africans to whom he was delivering the Islamic message of love and hope.

He first placed the scheme before the Jamaat in London where he told the Imam of the London Mosque that he would like to have 200 sincere members of the Jamaat pay £ 200 each and 200 others who should pay £ 100 each. The children should pay one pound per month (£ 36 in three years, but the first instalment should not be less than £ 12). He also told the Imam of the London Mosque that he would like the Jamaat to collect no less than £ 10,000 before his departure. The Imam Rafiq seemed to be a little pessimistic but Hazrat Khalifatul Masih said that he was not worried about the money, for it had to come, and the teachers would also be coming forward to give their services as requested by this scheme. He asked every body to pray for the success of the scheme.

It is encouraging to note that there and then, Hazrat Khalifatul Masih had the promises for no less than £ 17,000 More promises came in later on (The amount so far promised in UK exceeds £ 40,000 and more than £ 10,000 have been collected and deposited in the Bank)

As for Pakistan, Hazrat Khalifatul Masih has asked for 200 members of the Jamaat to contribute at least Rs. 5,000/- each, (to pay Rs. 2,000/- till the coming November and the remaining amount in the next three years) 200 persons to pay at least Rs 2,000/- (Rs. 1,000/- to be paid till November and the remaining amount to be paid in the coming three years) and one thousand persons to pay at least Rs. 500/- each (Rs. 200/- till November and the remaining Rs. 300/- in three years).

FROM THE NEWSPAPERS

Digitized by Khilafat Library Rabwah

Hazrats' Tour

"Of all the millions of Muslims in West Africa, relatively few follow the Ahmadiyya Movement, the reformist sect started in India 80 years ago; not is it, historically speaking, the leading reformist Muslim movement in an area where the Tijaniyya are still powerful after two centuries, and the influence of dan Fodio lives on. But few Muslim communities in West Africa are so much in the news as the Ahmadiyya, especially during the recent tour by the head of the Movement. This is surely because of the energy with which the Movement follows its twin aims of reforming the practice of Islam and of converting others to it. The Ahmadiyya, whose national missions are h e a d e d by Pakistanis but run mainly by Africans, are an active missionary body who like the Christian churches in West Africa, have been noted for the number of their schools—which provide all round education. In Ghana, where they are most strongly established they run 44 schools, including a secondary school in Kumasi, besides a missionary training college at Saltpond, their G h a n a headquarters, and an Arabic college at Wa. The 1960 census listed 168,000 Ahmdis in Ghana, but there may have been more. In Sierra Leone they have four secondary schools at Freetown and Bo among other places, and over forty middle schools.

Several new Ahmadiyya installations, including a new mosque at Accra, were inaugurated by the head of the movement, Hazrat Mirza Nasir Ahmad, during his recent tour. This white bearded Pakistani, a Balliol graduate, happens to be a descendant of the founder of the movement, Ghulam Ahmad; the succession is not hereditary, however. Ghulam Ahmad preached that he was the Messiah whose coming the Prophet foretold, and the title of his present successor is Khalifatul Masih (Messiah) III. One of the main points of Ghulam Ahmad's has been its rejection of "holy wars" and forcible conversion; the Ahmadiyyas revere dan Fodio as a reformer however, and are established in Kano and elsewhere in Northern Nigeria In general their beliefs are not different from those of most Muslims; the belief that the Messiah has already come is sufficient to divide them from many other Muslims, and they have their own separate mosques 164 in Ghana, 158 in Sierra Leone.

Because of a prophecy by Ghulam Ahmad, the Ahmadiyya reserved a special blessing, to be conferred by their founder's garments, for the first Head of State to follow their movement. This blessing was conferred on Alhaji Sir Farimang Singhateh, who as Governor-General of the Gambia, was first to earn it. Only a few years before this the Ahmadiyya had been excluded from The Gambia altogether, as Muslims there opposed the entry of a Nigerian missionary of the movement. Since 1957 they have expanded in the Gambia as elsewhere; they have just completed a medical mission at Bathurst. They have four medical centres in Nigeria, the largest being at Kano; and in Nigeria, inspite of its thousand years of Islamic history, there is only one Muslim newspaper, THE TRUTH, and that is published by the Ahmadiyya.

Khalifatul Masih III was received by General Gowon and other Heads of State on his tour, which included two countries where the movement is just beginning to take root—Liberia (where President Tubman offered him a plot of land) and the Ivory Coast. He arrived just too late to be re-

ceived by Sir Farimang as Governor-General in the Gambia but the acting Governor General of Sierra Leone, Mr. Banja Tajan Sie, is the son of an Ahmadi (other prominent Ahmadis in Sierra Leone include the ex-Ministers Kandeh Bureh and Kamanda Bongay) The large number of non-Ahmadis who took part in the ceremonies marking the tour shows how prominent the movement has become in Common wealth West Africa.

(West Africa 23-5-70)

Conflict on the Cross

"AN ORGANISATION based in Geneva has challenged the Vatican today to release the findings of a three-day scientific test carried out last summer on a linen sheet Roman Catholics believe was used to wrap the body of Jesus Christ after the crucifixion.

The International Foundation for the Holy Shroud said it believed the findings would support its claim that Christ did not die on the cross. The foundation's theory strikes at the heart of Christian belief which holds that Christ died on the cross, was buried and three days later rose from the dead.

The shroud, considered by many Catholics as the most important relic of Christ, is kept in a silver casket above the main altar of Turin Cathedral. It belongs to the exiled Italian royal family.

The foundation contends there are traces of blood on the shroud, suggesting that Jesus's heart was still beating when he was removed from the cross. "Proof of this has been in the vatican for years," the foundation said.

The Pope ordered an ivestigation of the shroud in June, but no findings were announced.

A few months later, the foundation said it had learned the Vatican wanted to destroy the shroud. Vatican sources dismissed the allegation as "ridiculous" and said that it did not even own the cloth

Vatican sources said today that they could not comment on the foundation's latest report because they had not seen it. The Vatican does not officially comment on statements by the foundation."

(The Guardian, London March 12, 1970.)

Digitized by Khilafat Library Rabwah

(Continued from page 2)

Road and Hakim Road". The large heartedness of the city and others deserves our admiration.

In his speech declaring the Mission open, Huzur dilated on the object of the advent of the Promised Messiah, peace be on him. He referred to the revelation which runs thus, "Yuhyiddina wa yuqimush Shariat" i.e. he will revive the religion and strengthen the Islamic Law (Shariat). The Promised Messiah, he said, is the greatest spiritual son of the Holy Prophet, peace and blessings of God be upon him. The Holy Prophet has hundreds of thousands of alone, but it is the Promised Messiah alone whom he selected to send his Salaam through the Muslim nation.

The address over, and the formal opening of the Mission House completed, Huzur honoured the audience with hand shake. Among those present were some of the Paramount Chiefs who are sincere member of the Jamaat.

On the 21st April Huzur also addressed the Staff and the students at the University Hall, Kumasi University of Engineering and Technology.

(To be Continued)

NOTES & COMMENTS

Holy Quran in Esperanto

Below we reproduce the text of a letter which Mr. Mohammad Abdul Hadi (previously M. A. H. Chiussi) wrote to Hazrat Khalifatul Masih III recently. We congratulate Mr. Abdul Hadi on the success that his Esperanto translation of the Holy Quran has achieved and also on his being elected a member of the Academy of Esperanto. This is the first time that a Muslim has been elected a member of this Academy. Editor.

Frankfurt (Main) 21.3.1970

Hazrat Ameer-ul-Mo'mineen !

Dear Brother in Islam

Please forgive me for disturbing you only a few days before your departure, as you certainly are extremely busy before your long journey.

I cannot however keep for me two items which do not concern only my humble person but also our missionary activity "Fi sabili-Llahi".

In the last number of "ESPERANTO" (official magazine of Esp. Movement in the world) was published an article which I translate as follows :

"THE BOOK OF THE YEAR 1969"

"La Nobla Korano", translated by Dr. Italo Chiussi from the Arabic original text, has been the most succesful book of 1969 according to official statistics of the Universal Esperanto Association. These statistics are based upon the selling figures of the Book Service of U. E. A. and they have been until now always the most trustworthy means of measurement about the book market in the international language".

The furious sales of this first book of the new publishing company TK (la Nobla Korano was completely sold out after only a few months and is now being re-printed) emphaoise once again the high standards of the Series "East—West".

And another information :

Yesterday I received from the President of the "Academy of Esperanto" the news that on the 14th of

(*Continued on page 15*)

Digitized by Khilafat Library Rabwah

Maulvi Aziz-ur-Rehman Khalid left for Sierra Leone (West Africa) on 28th March 1970. He obtained the degree of Shahid from Jamia Ahmadiyya Rabwah last year.

IS IT THE WORD OF GOD?

Digitized by Khilafat Library Rabwah

(By Naseem Saifi)

Mr. Stanley Cook hits upon the truth when he says in his book "An Introduction to the Bible"

"Comparative religion and modern knowledge have seemed to forbid us to speak of the Bible as the 'Word of God'. And if we say that it contains the Word of God where shall it be found? Today there are those who reject the Apocrypha, others the Old Testament; some will lay their foundation upon the Gospels to the exclusion of Paul, and some even upon Paul rather than on the teachings of Jesus. And yet others appear to be content with snippets of the Bible."

In fact, the Christians who had never had the good fortune of having the Word of God with them, as the Muslims have, cannot even imagine what the Word of God means. Perhaps any writing about Religion. Or a national history with a tinge of theology, or a few letters written by some supposed great man. This is what the Christians consider to be the Word of God.

The Bible, they say, is the word of God. And what is the Bible they are having to-day?

James Baikie D. D., tells us that "Old Testament is really a national literature of the Hebrew race, assuming its final form not later than '00 B. C." The New Testament is also in no better a position. But as the promise of his (Jesus. N. S.) coming was delayed, and as the faith spread beyond the range of those who had known Him, the narratives which we now know came into being together with many which have long ago disappeared" says Sir Frederic Kenyon in his book—the story of the Bible. He also adds, "The very conception of a New Testament to set beside the Old Testament of the Jewish Scriptures, only formally took from now (after Constantine had been Christianed N. S.)

And we are told by James Baikie that "The Church of the first three centuries had no New Testament" and that "the early Christians never dreamed for a moment of making such an addition to the Bible as the New Testament turned out to be."

Such being the case with the Old Testament and the New One, it is strange enough to know that the Christians call these books the "Word of God".

If not for the sake of their being a national history they would not have been preserved at all. Today we must not have possessed any book with "Bible" as its name.

However let us look into the history of this Book. Whether it has stood the test of a book containing the Word of God or no will be quite clear from these facts.

Unsettled condition of some of the books.

Certain other books, which we know as Apocrypha hovered for a long time on the edge of the Canon of Old Scriptures but they were finally relegated to the un-Canonical list, probably some time before the Christian Era,...The question of what books formed part of the testament and what books, however much held in reverence did not, was one which took a long time to settle.

To quote Sir Frederic Kenyon; "About the year 100 a synod of the Jews drew up the list of accepted books as we find in our Old Testament to day." It means others were discarded. They had not the good luck of becoming the "Word of God."

Digitized by Khilafat Library Rabwah

The New Testament also follows the track. Many of its books written by less fortunate people could not be decided favourably.

"The book of the Revelation was not accepted by all churches and the authority of 2 Peter was questioned by some." (Sir Frederic Kenyon).

Stanley Cook puts the same thing in the following words "At one time or another certain books of the New Testament were not accepted *e. g.* Hebrews, James, Jude and especially Revelation."

According to James Baikie "In the second and third centuries, the claims of 2 and 3 John, 2 Peter Jude. and the Revelation were still disputed by many; nor were they finally received as Holy Scriptures until the fourth century."

It is something more than strange to learn that it were the human beings who had to pass a judgement regarding the "Word of God". "Whose writings should be considered as the Word of God" rested upon dignitaries of the Church. If they had liked they could throw anyone of the now-existing writings as the Word of human beings but they were kind enough to make them the Word of God. Such a God must be pitied.

Careless Handling of the Book

The writings which are known to-day as the Word of God, such a careless treatment was meted out to them that they could not upkeep their original form. They were changed every now and then. Additions were made and subtractions, wherever found necessary (of course according to the taste of the copyists) were not hesitated in the least. Even the copyists were not so mindful of the accuracy. All these facts are ratified by the learned researchers of Christianity. Sir Frederic Kenyon tells us. "Copyist were not always particular about exact accuracy and editors deliberately altered what they thought was either erroneous or obscure. It results that no two manuscripts are very exactly alike." He goes on to say "we are dependent upon manuscripts all of which have strayed more or less from the true originals". The consequence is that "Now the Septuagent differs in many, and often not unimportant, details from the Hebrew Text-Throughout there are additions, and sometimes omissions and often variety of phrasing."

The writer of 'the English Bible and its Story' also confirms our claim. To quote him: "The publication of Bryon Walton's 'Polyglot' with its collection of various readings had made something of a sensation in the 17th century, and when this was followed, in 1707, by Dr. John Mills's edition of the New Testament with its thirty thousand various readings there was a triumphant shout from Anthony Collins, the Deist, who in his 'Discourse of Free Thinking' treated this mass of variants as proving his position."

So much so that Christendom had proclaimed that "Exact accuracy of transcription was, after all of little account." Strange enough.

Some Mishaps to the Book

Unless we get the original writings in full (which we can never get) it is not possible for us to estimate the large extent of mishaps that befell the Bible—the so-called "Word of God". However, the little that we know about it may help us to imagine how this Book suffered greatly and how it has been deformed. And I don't think it is (or at least it should not be) a controversial question between us and the Christians. One of their writers says: "The present condition of the ending of the Gospel of St Mark shows one of the mishaps which must often

have h ppened to the ancient manuscript of the New Testament ..... Such accidents and others far more disastrous must have been fairly common".

So far as the Gospel of St. Mark is concerned we meet another calamity in the Washington Codex. The said Codex contains the much disputed 12 last verses of the Gospel but also includes in them, after verse 14 the following passage "And they answered and said, "This generation of lawlessness and faithlessness is under Satan, who doth not allow the truth of God to prevail over the unclean things of the Spirit. Therefore make manifest thy righteousness. So spake they now to Christ and Christ said unto them. The tale of the years of the dominion of Satan is fulfilled, but other terrible things draw near, and by reasons of the sin of them, I was delivered over upto death, that they may return to the truth and sin no more; that they may inherit the spiritual and incorruptible glory of righteousness which is in heaven."

A Christian critic asserts that "No one would suppose the passage to be authentic, but it shows how additions were liable to be made in copies of the Gospels and to obtain some circulation". He continues to say that "we must imagine the literature of Christianity as spreading gradually, irregularly, and in a manner which made variations inevitable".

These and many more, far more, disastrous, were the mishaps that befell the Bible. And still they call it the "Word of God". I feel to excuse them because they are unaware of the meaning of the "Word of God".

What to talk of this Book being the actual Word of God, even it is not an inspiration. I may be excused to quote Sir Frederic once more. But this time from another book of his 'The reading of the Bible': "Every copy of every book of the Bible was written by hand, and no two were precisely alike. There is, therefore, no text of the Bible which can be pointed to as immaculately correct none to which a doctrine of verbal inspiration can be applied".

To recapitulate, we may say, that unsetteled condition of some of the books in previous ages, the vast extent of interpolations, the disastrous mishaps to the very snbstance of the Bible and innumerable inconsistencies in it do not allow us to call it the 'Word of God".

(Originally published in the Sunrise dated Feb. 15, 1947).

Digitized by Khilafat Library Rabwah

Sahibzada Mirza Mubarak Ahmad's Illness

Sahibzada Mirza Mubarak Ahmad Vakil-i-Aala and Vakilut Tabshir who accompanied Hazrat Khalifatul Masih III on his tour of West Africa had a car accident in London. While his car was crossing a traffic light, having green light—another car dashed into his car from the red light side. Yet another car hit the car which had run into Sahibzada Sahib's car. The gentleman who was driving Sahibzada Sahib's car had his jaw bone fractured and Sahibzada Sahib had a loss of memory for quite some time.

Since his arrival in Pakistan, he has been under close examination and treatment. But instead of getting any relief, his pains in the head and also in the shoulders and other parts of the back - have been getting severer He is not able to have full sleep and restlessness is adding to his sickness.

Friends are requested to pray for Sahibzada Sahib's quick, complete recovery.

THE PROMISED MESSIAH

Digitized by Khilafat Library Rabwah

—V—

Sahibzada Mirza Mubarak Ahmad

I shall now speak of the knowledge, bestowed upon the Promised Messiah, peace be on him, by Divine grace. The Holy Prop et, peace and blessings of Allah be on him, had prophesied that in the time of the Promised Messiah religious wars would come to an end and Islam would triumph through reason, persuasion and argument. In accordance with this prophecy, the Promised Messiah, peace be on him, championed the cause of Islam with the Pen. God accepted this noble endeavour of his and bestowed upon him the title of "Sultanul-Qalam" (Master of the Pen).

All the writings of the Promised Messiah, peace be on him, his lectures and discourses, possess a special spiritual quality which attracts and impresses the mind and are proof of his being the recipient of Divine help and succour. Here I shall speak only of one w iting and one speech written and spoken with the help of special Divine grace. The first of these is "The Philosophy of the Teachings of Islam". It was written for the Religious Conference held at Lahore in the last days of December 1894, in which the representatives of all religions were invited to read papers written in the light of the teachings of their respective faiths on topics formulated by the Conveners of the Conference. Detailed accounts of this Conference were published in the Press and were set forth in the Report of the Conveners of the Conference and in the later writings of the Promised Messiah, peace be on him. I give here a summary of the report of Hazrat B ai Abdur Rahman, one of the early Companions of the Promised Messiah, peace be on him.

Digitized by Khilafat Library Rabwah

In the latter half of the year 1894, a Sadhu Swami Shogan Chandar came to Qadian, and told the Promised Messiah,peace be on him, that he was in search of Truth. The Promised Messiah said to him that the very purpose of his own advent was to settle differences between religions and to show mankind the way that leads to the True God. So if the Swami could arrange a conference in Lahore, in which the representatives of all religions might set forth the excellences of their respective faiths, and thereby help people to find the way to God, it would be an act of great merit and a great service to mankind, and would help people recognise Signs of their true Lord and Master. Being impressed by the suggestion of the Promised Messiah, the Swami went to Lahore, met leaders of different religions, and succeeded in arranging a Conference. It was proposed that representatives of all religions should be invited to read papers on the Existence and Attributes of God and on the Principles of their respective faiths, concerning five points propounded by the Conveners of the Conference. The Promised Messiah, peace be on him, wrote an exhaustive paper dealing with those five points, and, several days before the Conference, published a handbill in which he proclaimed:

"God has revealed to me that:

"1. My paper shall be upheld and shall prevail over all others papers that my be read in the Conference.

"2. This paper will be a means of the manifestation of the Greatness of God, and, as a result of its advocacy of the teachings of Islam, all other religions will pale before it like the Jewish tribes of Khaibar, and their banners will be lowered.

"3. With the publication of this paper, Quranic Truth shall prevail, and the light of Islam shall spread till it completes its circle of diffusion." (Ishtihar, December 21, 1898)

This All-World Religious Conference was held in Lahore on December 26, 27, 28, and 29. In it the representatives of Islam, Christianity, Hinduism (both Sanatan Dharm and Arya Samaj), Sikhism, Brahmo Samaj, Free Thinkers, Theosophical Society and other faiths presented their respective beliefs and doctrines. The Promised Messiah's paper was read by his devoted Companion, Maulvi AbdulKarim of Sialkot. Bhai Adur Rahman says: "While the paper was being read, I heard Hindus, Sikhs, Aryas and Christians, saying spontaneously, 'Subhanallah!' (Glory be to Allah! Glory be to Allah!). The audience, which consisted of thousands of people, was sitting motionless, like lifeless statues, listening with rapt attention. It would have been no wonder if birds had alighted and perched on their heads without being noticed. The paper seemed to have gripped all hearts; no sound, not even that of breathing, was audible except the sonorous tones of the reader of the paper. Would that I had the ability to describe even one tenth of what I saw and heard at that time! There was not a single heart that did not feel the joy and pleasure of the hour. There was not a single tongue that did not acknowledge and praise the beauty and excellence of the paper.

I saw and heard many Hindus and Sikhs embracing Muslims, and saying: "If this is the teaching of the Quran, and if this is Islam, as described by Mirza Sahib, we shall be constrained to accept Islam tomorrow, if not today." (Ashab Ahmad.)

Munshi Jalaluddin, who made a fair copy of the paper to be read in the Conference, says that the Promised

Digitized by Khilafat Library Rabwah

Messiah, peace be on him, once said : "I had said a prayer over every line of this paper."

The paper was published in book form and has been translated into English and some other languages. I appeal to Ahmadi brothers, living in different parts of the world, to take a special interest in its wide circulation, because it carries with it the special grace and blessings of Allah. I would also appeal to them to translate it into their own languages and circulate it far and wide in their respective countries so that Quranic Truth may prevail and the light of Islam spread into all corners of the earth.

I now turn to the speech—a sermon of the Promised Messiah. In 1900, the Promised Messiah, peace be on him, delivered a sermon in Arabic, known and published as "Khutba-i-Ilhamia" (The Revealed Sermon). As its name indicates the sermon was Divinely inspired. Let me quote Bhai Abdur Rahman again :

"On the day of Eidul-Azha, the Promised Messiah, peace be on him, announced that God had commanded him to deliver the sermon in Arabic that day, and that He had granted him the capacity to do so. The Eid Prayer was led by Maulvi Abdul Karim Sahib. After the Prayer, the Promised Messiah, peace be on him, delivered a short sermon in Urdu in which he enjoined amity, unity and fraternal love. He then asked Hazrat Maulvi Nuruddin and Hazrat Maulvi Abdul Karim to sit near him and directed: "Whatever I am going to say now is divinely inspired, so take it down carefully that it may be safeguarded, for, later, I myself may not be able to recall what I say now'." (Ashab-i-Ahmad, Vol. I, Tradition reported by Bhai Abdur Rahman.)

Then he sat down in a chair, at the central door of the Aqsa Mosque, facing east, and started his speech in Arabic, the first sentence of which was :

يا عباداللہ فکروا فی یومکم ھذا
یوم الاضحی ، فانہ اودع اسرارا
لاولی النھی ،

(الخطبۃ الالھامیۃ)

"O servants of Allah, ponder over this Day which is the Day of Sacrifices, because Allah has invested it with numerous blessed mysteries for the wise."

Hazrat Bhai Abdur Rahman says : "When the Promised Messiah, peace be on him, took his seat on the chair and started the lecture, it seemed as if he had been transported to the other world. His eyes remained almost closed, and his blessed face appeared so luminous, as if Divine light, having enveloped it, had illuminated and made it lustrous. At that time, one could not gaze at his face. His forehead radiated bright rays of light that dazzled the eyes of those who looked at it. The blessed tongue that was in motion was, of course, his, but it seemed as though some external force was compelling it to move. To give a word-picture of his complete surrender to and his concentration on Allah, his reliance upon Him, his ecstatic condition, self-oblivion and absorption in the Divinity, is beyond human power."

After he had finished speaking, the audience requested an Urdu translation of the speech. So, Hazrat Maulvi Abdul Karim gave an Urdu version of this eloquent, impressive and miraculous Arabic speech. (The speech is to be found in the first thirty eight pages of the book, "Khutba-i-Ilhamia". In the course of the translation, at one place, the Promised Messiah, peace be on him,

Digitized by Khilafat Library Rabwah

under some Divine inspiration, rose from the chair and went into prostration. Along with him the audience also fell prostrate before their Heavenly Lord. (Ashab-i-Ahmad.)

Regarding this miraculous speech, the Promised Messiah, peace be on him, says:

"Subhanallah! (Glory be to Allah!) At that time a hidden fountain was gushing out. I do not know whether it was I who was speaking, or some angel was speaking through my tongue, for I knew that I had no share in this speech. Selfmade sentences came out of my mouth, and every sentence was a sign for me. It is an Intellectual Miracle shown by God and none can present the like of it." (Haqiqatul Wahi, pp. 362-363).

This is a very brief account of the character of the Divinely Commissioned Reformer of this age, whose whole life was full of Divine signs, miracles, Divine help and blessings. I shall now conclude my speech by quoting a comprehensive note about his character, recorded by Hazrat Meer Muhammad Ismail, Allah be pleased with him. Hazrat Meer Sahib writes:

"The Promised Messiah, peace be on him, was endowed with perfect morals. He was extremely compassionate and merciful; he was charitable and hospitable; he was the bravest among men; he advanced like a lion to meet trials before which a man's heart would sink. Forgiveness, forbearance, generosity, honesty, integrity, humility, patience, thankfulness, self-sufficiency, modesty, chastity, dilignce, contentment, faithfulness, informality, simplicity, kindness, respect and reverence for God, His Prophet and religious divines, fortitude, moderation, giving every one his due, fulfilment of promise, alertness, sympathy, propagation of faith, training and instructing, sociability, prudence, dignity, purity, liveliness and good humour, fidelity, self-respect, beneficence, respect for others, optimism, valour, resolution, jealous regard for a cause, cheerfulness, broadmindedness, self-control, sacrifice, punctuality and good use of time, management and administration, dissemination of learning and Divine knowledge, love of God and His Prophet, and perfect obedience to the Holy Prophet were the traits of his character. He had a magnetic charm and possessed a peculiar fascination. He inspired awe and had a blessed personality. He was affectionate, his words were impressive and effective, his prayers efficacious. His Companions sat by him, in a circle, like moths around a lamp, and their hearts were washed clean automatically.

"In short, he presented to the world an example of character and conduct that was miraculous. He was a model of manly beauty and moral excellences. If he was the counterpart of any person, it was of the Holy Prophet, peace and blessings of Allah be on him, and of none else. I can cite examples and incidents illustrating every trait of his character mentioned here; there is not the least exaggeration in it.

"I saw him first when I was a child of two years. Then I continued to see him till he disappeared from my sight, when I was a young man of twenty-seven. Citing Allah as my Witness, I assert that I have never seen anyone better, more well-behaved, more pious, more righteous, more absorbed in love of God and the Prophet. He was a light that appeared in the world for humanity. He was a rain of mercy that was showered on the earth after a long spell of drought, and made earth green and verdant."

(Continued on page 15)

THE WILL

(وصیت)

I *Bibi Asia Mackdoom* widow of *Ashim Khan Mackdoom* occupation *household* aged *65* date of Bai'at *1929* Residing at (full address) *MT Blanche* (*Mauritius*) on Solemn affirmation voluntarily, free of all compulsion and without fear this *9th* day of month *April 1970* do hereby make the following will :—

1. I am earning Rs. 62/- per month at present I bequeath 1/10 of my income in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah If my income increases or decreases I shall inform the Anjuman about this fact and the payments will be made accordingly.

2. I own the following property, immoveable and moveable at present :-

1. 107 toise land at Camp Chapelon valued Rs. 2000/-
2. 3/4 Arpent Land at Mt. Blanche valued Rs. 500/-.
3. Six golden bangles (8 Sovere-) igns) valued Rs. 400/-.

I bequeath 1/10 part of this property in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

4. Whatever property I own at the time of my death I bequeath 1/10 of it in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.
5. This will of mine will become operative from 9th April 1970 and shall remain so till my death.

Thumb impression of right hand of Bibi Asia Mackdoom
Signature.

Sig. of witness No. 1
with address.
Sd/
(A. H. Ramjaun)
Mrt Blanche
9-4-70

Sig. of witness No. 2
with address
July 1970

Sd/
M. I. Munir
Missionary Incharge,
R. Hill
9-4-70

Digitized by Khilafat Library Rabwah

I *Vali Ahmed Shah* son of *Mr. Mohammed Iqbal Shah* Occupation *Dental Surgeon* Aged 31 Date of Bai'at *5th August 1937* Residing at (Full address) *29, Eccles road London S.W. II.* on Solemn affirmation voluntarily, free of all compulsion and without fear this *2nd* day of month *May, 1969* do hereby make the following will :—

I am earning £ 2,500 per annum at present. I bequeath 1/10 of my income in favour of Sadr Anjuman Ahmadiyya Pakistan. If my income increases or decreases, I shall inform the Anjuman of this fact, and the payments will be made accordingly. I own the following property—moveable and immoveable at present.

——None——

I bequeath 10% of the above in favour of Sadr Anjuman Ahmadiyya, Rabwah. Whatever property I own at the time of my death. I bequeath 10% of it in favour of Sadr Anjuman Ahmadiyya, Rabwah. This will of mine will become operative from today and shall remain so till my death.

Sd/Vali Ahmad Shah
Signature.

Signature witness No. I
S/d Mohammad Abdul Karim
2, Eglantine Road, London
S.W 18 2-5-1969.

Signature witness No 2
Sd/M.A. Javaid
58, Costons Lane Greenford,
Middlex, England 2-5-69

I *Aboul Hussun Ramjaun* son of *Late Mahmood Ramjaun* Occupation *Tailor* Aged *41* Date of Bai'at *by birth* Residing at (Full address) *Montagne—Blanche, Mauritius* on Solemn affirmation voluntarily, free of all compulsion and without fear this 23rd day of month *November 1969* do hereby make the following will:—

1. I am a tailor. I am earning Rupees two hundred per month at present. I bequeath eleven percent of my income in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases I shall inform the Anjuman about this fact and the payments will be made accordingly.

2. I own the following property, immoveable at present land 103 toises valued Rupees two thousand five hundred. I bequeath eleven percent part of this property in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

Whatever property I own at the time of my death I bequeath 11/100 of it in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. This will of mine becomes operative from 23rd November 1969 and shall remain so till my death.

Sd/ Aboul Hussun Ramjaun
Signature. 23-11-69

Signature witness No. 1
Sd/M. I. Munir,
B. P. 6, Rose Hill
Mauritius 23-11-69.

Signature witness No. 2.
Sd/Dawood Alee Ramjaun
Montagne Blanche,
Mauritius 23-11-69.

I Muzaffar Ahmad Bhatti son of *Mobarak Ahmad Bhatti* Occupation *Accountant* Aged *27 years* Date of Bai'at *Born Ahmadi* Residing at (Full address) *Nairobi, Kenya* on Solemn affirmation voluntarily, free of all compulsion and without fear this *23rd* day of month *October 1969* do hereby make the following will:—

I have no existing property. My livelihood is from monthly income of Shs. 2000/—. I hereby bequeath 10% of my earnings during my lifetime to the benefit of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. I shall inform the responsible officials if I acquire any property henceforth. The testament set heretofore also applies to such subsequent acquisitions. Furthermore, on my demise, I declare Sadr Anjuman Ahmadiyya Pakistan, Rabwah, beneficiary to 10% of all assets proved as my Estate. This will take effect from 1st November 1969.

Sd/Muzaffar Ahmad Bhatti
Nairobi, Kenya.

Signature witness No. 1
Sd/Hamid Ahmad Bhatti
P.O. Box 5025, Nairobi.

Signature witness No. 2
Sd/ M. Iqbal Shah
P. O. Box 554 Nairobi.

Digitized by Khilafat Library Rabwah

I *Adam Mehrab* son of *Omar Mehrab* occupation *Missionary* aged *60 years* Date of Bai'at *1956* Residing at (Full address) *Camp Champelon—Port Louis, Mauritius* on Solemn affirmation voluntarily, free of all compulsion and without fear this 8th day of month *April 1970* do hereby make the following will:-

1. I am earning Rs. 160/- per month at present. I bequeath 1/10 of my income in favour of Sadr Anjuman Ahmadiyya Pakistan Rabwah. If my income increases or decreases I shall inform the Anjuman about this fact and the payments will be made accordingly.
2. I own the following property, immoveable and moveable at present.

Digitized by Khilafat Library Rabwah

One plot of land one hundred toise at Camp Chapelon valued at present Rs. 1,500/-.

I bequeath 1/10 part of this property in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

3. Whatever property I own at the time of my death I bequeath 1/10 of it in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

4. This will of mine will become operative from today 8-4-1970 and shall remain so till my death.

Sd/ Adam Mehrab
Signature 8-4-70

Sig. of witness No. 1
with address
Sd/ M. I. Munir
Missionary Incharge
Rose Hill (P. O. Box 6)
8-4-70

Sig. of witness No. 2
with address
Sd/ Mobarak Ramjaun
Montogue Blanche
Mauritius.
8-4-70

INTERESTED
IN
Comparative Religions ?

Read :
THE REVIEW OF RELIGIONS
Address
THE REVIEW OF RELIGIONS
P. O. Rabwah, W. Pak.

(*Continued from page* 12)

Finally, I supplicate our All-Merciful and All-Forgiving Lord :

Heavenly Lord, I have, in accordance with my limited knowledge and power of understanding, related in this gathering some incidents of the holy life of Thy Promised Messiah, peace be on him, so that, his followers may walk in his footsteps, and be imbued with the character with which he desired to see his Community invested.

Gracious Lord, through Thy sheer grace, convert us in the true sense of the term, into a holy Community of Thy Holy Messiah, and grant us the strength to pursue the path of Thy Pleasure.

Let not, Lord, any design of our opponents, any trial or tribulation, any false notion of our dignity, any base desire, any spite or rancour, any conjecture based on defective or presumptive evidence, lead us astray from the right path. Lord, shower Thy grace upon us, for nothing can be achieved and accomplished without Thy grace. Amen. All praise belongs to Allah, Lord of the Worlds.

(*Continued from page* 5)

March I was elected (with 33 votes out of 38) as a member of the Academy. This is the first time in the history of the International language that a Muslim is made a member of the Academy and I ask you, my dear Ameer and Brother, to pray that further steps may follow in this way so that I may contribute as a good Muslim to spread our faith with the help of Almighty Allah.

With fraternal love I remain.

English Section :
Printed by Malik Basharat Ahmad, at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for the Tahrik-i-Jadid AnjumaneAhmadiyya, Pakistan.
July, 1970.

Digitized by Khilafat Library Rabwah

The Long Awaited

ONE VOLUME
English Translation
AND
Commentary
OF THE
HOLY QURAN
NOW AVAILABLE

A compact volume of nearly 1500 pages containing Arabic Text with English Translation, comprehensive **SHORT NOTES** and an **EXHAUSTIVE INDEX.**

A concise presentation of Islamic Teachings and refutation of Christian objections against it.

COMMENTARY,
Bible paper $\frac{20 \times 26}{8}$ oil cloth bound Rs. 30/- *per copy*
Introduction „ „ Rs. 7/- „
Both Rs. 35/- „

Karnaphuli paper „ oil cloth bound Rs. 16/- „
Introduction „ „ Rs. 5/- „
Both Rs. 20/- „

For Students :
COMMENTARY, karnaphuli paper Rs. 12/- „
Introduction „ Rs. 3/- „
Both Rs. 15/- „

Available from :
THE ORIENTAL & RELIGIOUS PUBLISHING CORPORATION LTD.
RABWAH, WEST PAKISTAN.